the soul to be thought of as the cause ? The connection of
these cannot be the cause, for it depends upon the self; and
the self also is incapable of creating the world, because it is
subject to pleasure and pain.

" 3. They who are devoted to meditation have seen?
hidden by its own properties, the power of God, who One only
regulates all those causes including time and the self."

" 6. The transmigrating soul, thinking itself and God as
different, is whirled in that big Brahma-wheel, in which
all live and rest. When it is blessed by Him, it attains
immortality."

In this verse the Rishi describes what is called in the Vedanta bondage and liberation. Bondage consists in thinking oneself different from God—as having a self of one's own different from the Supreme Self and liberation means freedom from this belief by the blessing of God. The state of bondage, therefore, is one not of mere ignorance but also of suffering—suffering caused by various passions and desires, and the state of liberation, on the other hand, is one of freedom from desires—desires for finite objects,—and freedom from the suffering caused by such desires.

^*7.* The Supreme Brahman is sung (in the Vedanta), In Him rest the three (the individual soul, its objects and the
mover), and He is the firm support and the unchangeable.
Those who know Brahman and are devoted to him are freed
from re-incarnation by knowing Him who transcends the
world.

cc S. The Lord supports all this, which is connected,

^ the changeful and the changeless, the

manifested and the
unmanifested. The powerless (individual)
self is bound on
t account of its being subject to pleasure
and pain ; but it is
freed from all bonds when it knows God.
^ <{ 9. There are two,—the knowing
and the not-knowing ;
the unborn Lord and the individual self.
There is one unborn
(nature) provided with things for the
enjoyment of the latter.